

# Matins Propers

## Twenty-Ninth Sunday after Pentecost

*in the Fourth Tone with the Seventh Resurrection Gospel  
& with the Katavasias from the First Canon of the Nativity of the Lord,  
which are sung until December 31<sup>st</sup> (except on December 5<sup>th</sup>)*

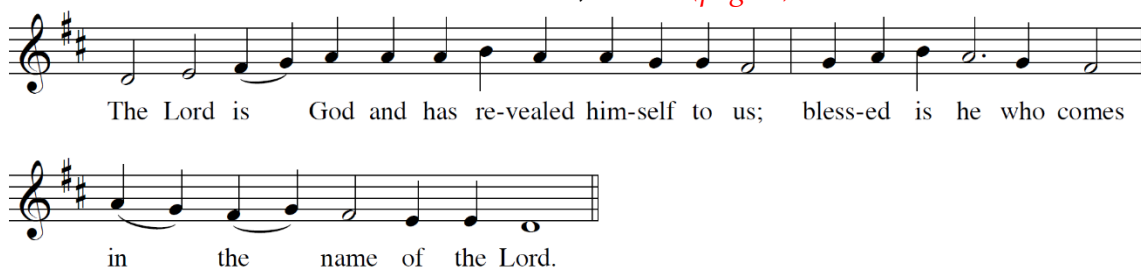
### Hexapsalmos

*The reader chants only **Psalm 3** on page 2 followed by "Glory..." on page 6.*

*Matins then continues with the Litany of Peace on page 7.*

### The Lord is God (page 9)

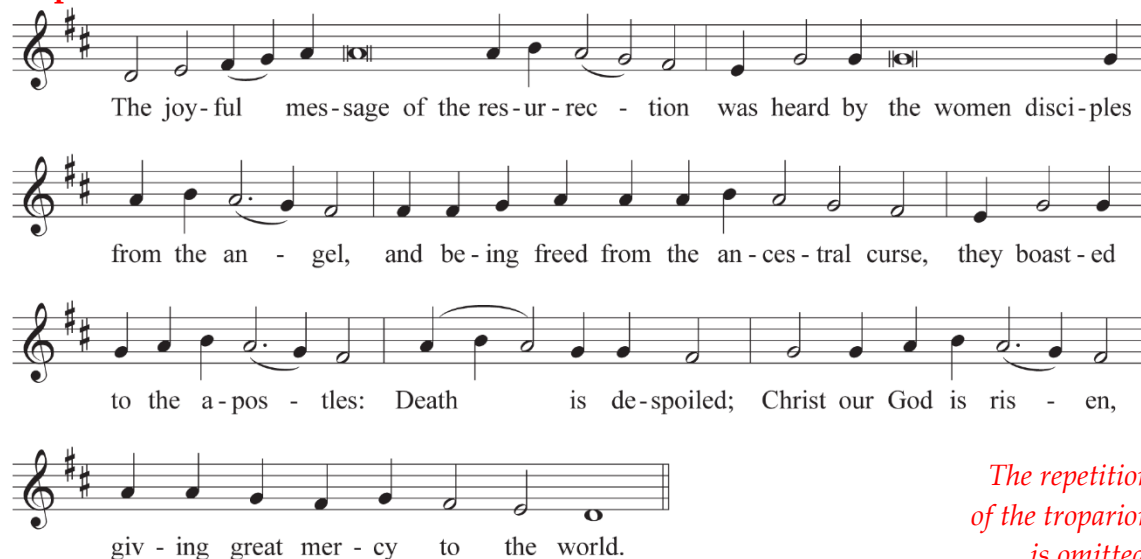
*Tone 4*



The Lord is God and has re-vealed him-self to us; bless-ed is he who comes  
in the name of the Lord.

### Troparia (page 9)

#### Troparion of the Resurrection – Tone 4



The joy-ful mes-sage of the res-ur-rec - tion was heard by the women disci-ples  
from the an - gel, and be-ing freed from the an - ces - tral curse, they boast - ed  
to the a - pos - tles: Death is de-spoiled; Christ our God is ris - en,  
giv - ing great mer - cy to the world.

*The repetition  
of the troparion  
is omitted.*

### Cantor (*Tone 4*):

Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it,  
now and ev - er and for - ev - er. A - men.

The musical notation consists of two staves in G major (one sharp). The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The melody is primarily composed of quarter and eighth notes, with some half notes and a final cadence.

### Festive Theotokion – *Tone 4*

The mys - ter - y hid - den from all a - ges and un - known to the an - gels  
has been made known to those on earth through you, O The - o - to - kos.  
God has taken flesh in a union with - out con - fu - sion, and will - ing - ly ac - cept - ed  
the Cross for us; where by he raised the first - formed Ad - am and saved  
our souls from death.

The musical notation consists of five staves in G major. The first two staves correspond to the first two lines of text. The third staff begins with a double bar line and a repeat sign, indicating a new phrase. The fourth and fifth staves continue the melody for the remaining text. The melody is primarily composed of quarter and eighth notes, with some half notes and a final cadence.

## Kathismata (*page 10*)

**People:** Lord, have mercy (*three times*)  
Glory to the Father and to the Son and to the Holy Spirit

**Reader:** Now and ever and forever. Amen.

*The 1st Stasis of the 2<sup>nd</sup> Kathisma:*      **Psalm 9**

I shall praise you, Lord, with all my heart; I shall declare all your wondrous deeds. I shall rejoice in you and be glad, and sing psalms to your name, O Most High. See how my enemies turn back, how they stumble and perish before you. You upheld the justice of my cause; you sat enthroned, judging with justice. You have checked the nations, destroyed the wicked; you have wiped out their name forever and ever. The foe is destroyed, eternally ruined. You uprooted their cities; their memory has perished. But the Lord sits enthroned forever. He has set up his throne for judgment; he will judge the world with justice, he will judge the peoples with his truth. For the oppressed let the Lord be a stronghold, a stronghold in times of distress. Those who know your name will trust you; you will never forsake those who seek you. Sing psalms to the Lord who dwells in Zion. Declare his wondrous deeds among the peoples, for the Avenger of blood has remembered them, has not forgotten the cry of the poor. Have pity on me, Lord, see my sufferings, you who save me from the gates of death; that I may recount all your praise at the gates of the city of Zion and rejoice in your saving help. The nations have fallen in the pit which they made; their feet caught in the snare they laid. The Lord has revealed himself, and given judgment. The wicked are snared in the work of their own hands. Let the wicked go down among the dead, all the nations forgetful of God; for the needy shall not always be forgotten nor the hopes of the poor be in vain. Arise, Lord, let men not prevail! Let the nations be judged before you. Lord, strike them with terror, let the nations know they are but men. Lord, why do you stand afar off and hide yourself in times of distress? The poor man is devoured by the pride of the wicked: he is caught in the schemes that others have made. For the wicked man boasts of his heart's desires; the covetous blasphemes and spurns the Lord. In his pride the wicked says: "He will not punish. There is no God." Such are his thoughts. His path is ever untroubled; your judgment is far from his mind. His enemies he regards with contempt. He thinks: "Never shall I falter: misfortune shall never be my lot." His mouth is full of cursing, guile, oppression; mischief and deceit are under his tongue. He lies in wait among the

reeds; the innocent he murders in secret. His eyes are on the watch for the helpless man. He lurks in hiding like a lion in his lair; he lurks in hiding to seize the poor; he seizes the poor man and drags him away. He crouches, preparing to spring, and the helpless fall beneath such strength. He thinks in his heart: "God forgets, he hides his face; he does not see." Arise then, Lord, lift up your hand! O God, do not forget the poor! Why should the wicked spurn the Lord and think in his heart: "God will not punish"? But you have seen the trouble and sorrow, you note it, you take it in hand. The helpless trusts himself to you; for you are the helper of the orphan. Break the power of the wicked and the sinner! Punish their wickedness till nothing remains! The Lord is king forever and ever. The heathen shall perish from the land he rules. Lord, you hear the prayer of the poor; you strengthen their hearts; you turn your ear to protect the rights of the orphan and oppressed, so that mortal man may strike terror no more.

### **Psalm 10**

In the Lord I have taken my refuge. How can you say to my soul: "Fly like a bird to its mountain? See the wicked bracing their bow; they are fixing their arrows on the string to shoot upright men in the dark. Foundations once destroyed, what can the just do?" The Lord is in his holy temple, the Lord, whose throne is in heaven. His eyes look down on the world; his gaze tests mortal man. The Lord tests the just and the wicked; the lover of violence he hates. He sends fire and brimstone on the wicked; he sends a scorching wind as their lot. The Lord is just and loves justice; the upright shall see his face.

**Reader:** Glory to the Father and to the Son and to the Holy Spirit

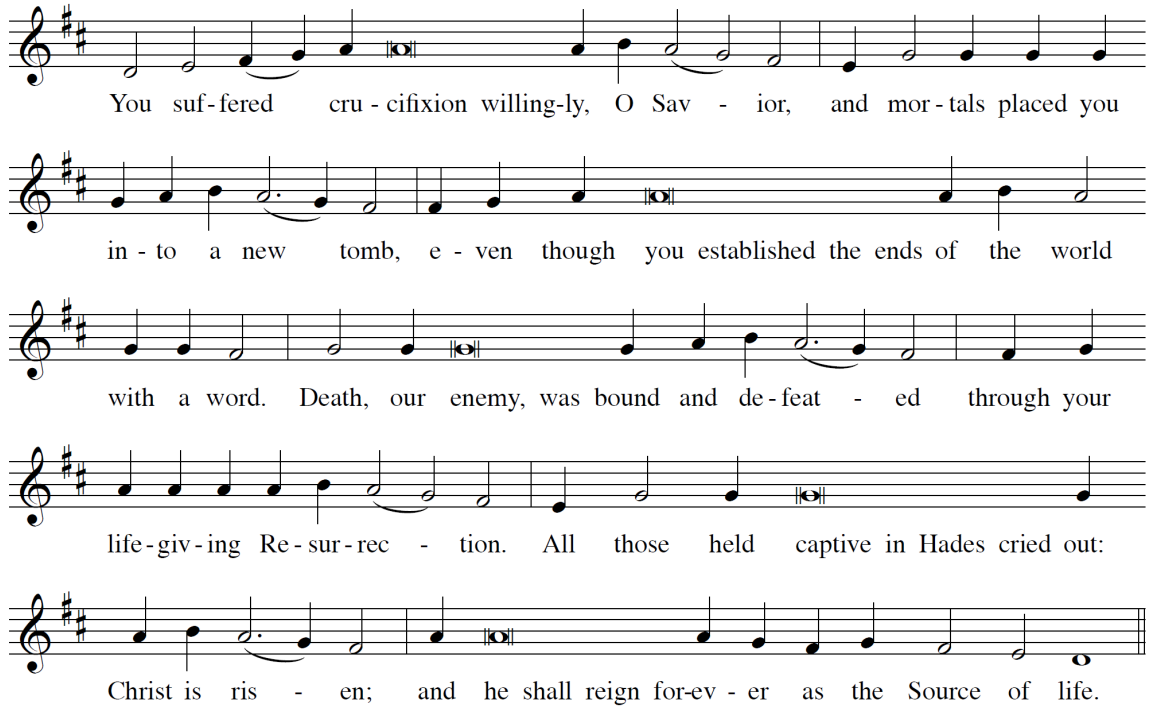
**People:** Now and ever and forever. Amen.

Alleluia, alleluia, alleluia! Glory to you, O God! *(three times)*

*Matins continues with the Small Litany on page 10.*

## Sessional Hymn (page 11)

*the 2<sup>nd</sup> hymn of the first set of Sessional Hymns (Tone 4):*

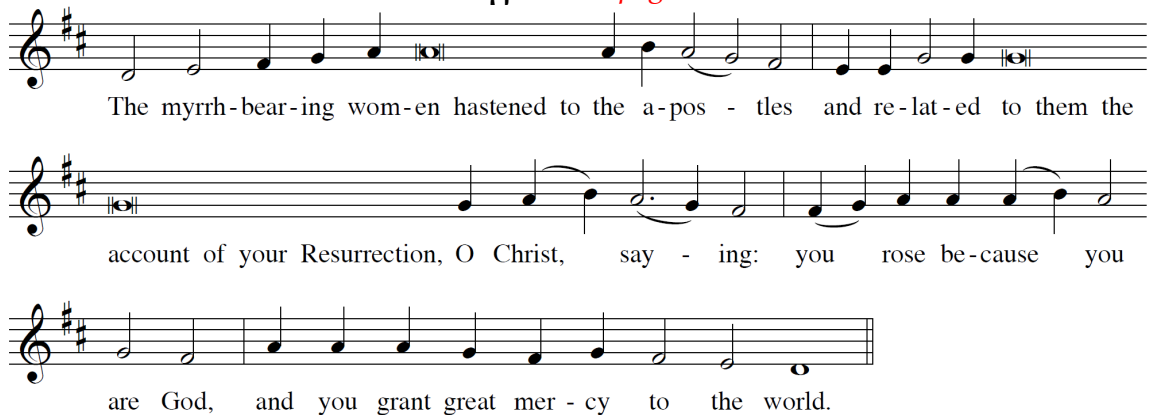


You suf-fered cru - cifixion willing-ly, O Sav - ior, and mor - tals placed you  
in - to a new tomb, e - ven though you established the ends of the world  
with a word. Death, our enemy, was bound and de-feat - ed through your  
life-giv-ing Re-sur-rec - tion. All those held captive in Hades cried out:  
Christ is ris - en; and he shall reign for-ev - er as the Source of life.

*Before December 20<sup>th</sup>, Matins continues with the Polyeleos on page 12,  
"Hosts of Angels..." is omitted and  
Matins continues with the Small Litany on page 21*

## Ἡρακός (page 21)

*Tone 4*



The myrrh-bear-ing wom-en hastened to the a-pos - tles and re-lat-ed to them the  
account of your Resurrection, O Christ, say - ing: you rose be-cause you  
are God, and you grant great mer - cy to the world.

## Stepenna (page 21)

*The 1st Antiphon of the Stepenna (Gradual Hymns) is omitted.*

*The 2<sup>nd</sup> Antiphon of the Stepenna in Tone 4:*



To you, O Lord, have I cried fer-vent-ly from the depths of my soul.

Let your di-vine ears lis-ten to me. All those who have

put their trust in the Lord shall tran-scend all sor- - - rows.

Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir-it;

now and ev-er and for-ev- - - er. A- - - men.

The Ho-ly Spir-it now o-ver-flows with riv-ers of grace

and wa-ters all of cre-a-tion with re-fresh-ing life.

*The 3<sup>rd</sup> Antiphon of the Stepenna is omitted and  
Matins continues with the Prokeimenon ("Let us be attentive...") on page 22.*

## Prokeimenon (page 22)

Psalm 43: 27, 1

Stand up and come to our help! Re - deem us  
be - cause of your love!

**Deacon:** We heard with our own ears, O God;  
our fathers have told us the story of the things you did in days long ago.

*Matins continues with the Preparation for the Gospel ("Let us pray...") on page 22.*

## Let everything that lives... (page 22)

Tone 4

Let ev - 'ry - thing that lives and that breathes give praise to the Lord,  
give praise to the Lord.

*The Preparation for the Gospel continues with "That we may be deemed..." on page 23.*

*The Seventh Resurrection Gospel is read (John 20:1-10).*

*The Hymn of the Resurrection is sung (p. 24) and then Psalm 50 (p. 26).*

*The usual stichera at Psalm 50 (p. 28) are sung.*

# The Canon (page 32)

Tone 4

Odes 1-3 are omitted and the Canon of the Resurrection continues with Ode 4.

(The Canons of the Cross-Resurrection, and of the Theotokos are omitted)

## Ode 4

### Irmos

See - ing you hang - ing up - on the cross, O Sun of Jus - tice,

the Church cried out to you: Glo - ry to your pow - er, O Lord!

### Refrain

Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

You ascended the cross to heal our wounds by the passion you underwent in your immaculate flesh; therefore, we cry out to you: Glory to your power, O Lord! *Refrain*

When death tasted your life-giving and sinless body, O Lord, it was itself put to death, as is fitting; therefore, we cry out to you: Glory to your power, O Lord!

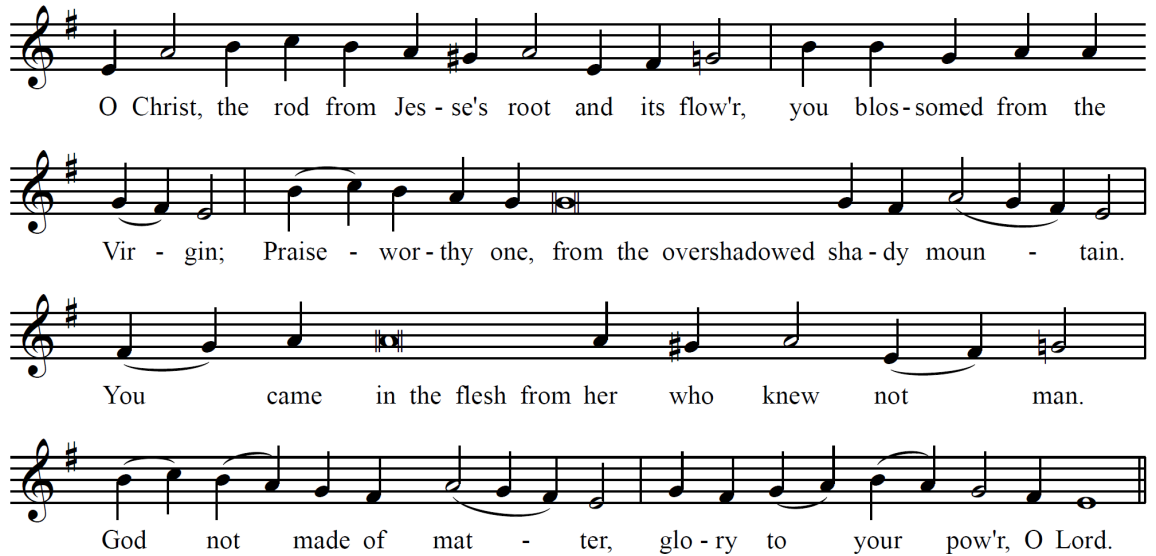
Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er

and for - ev - er. A - men.

You conceived without a spouse, O Virgin, and you remained a Virgin even after giving birth; therefore, with an unshakable faith we never cease to sing to you: Rejoice, O Lady!



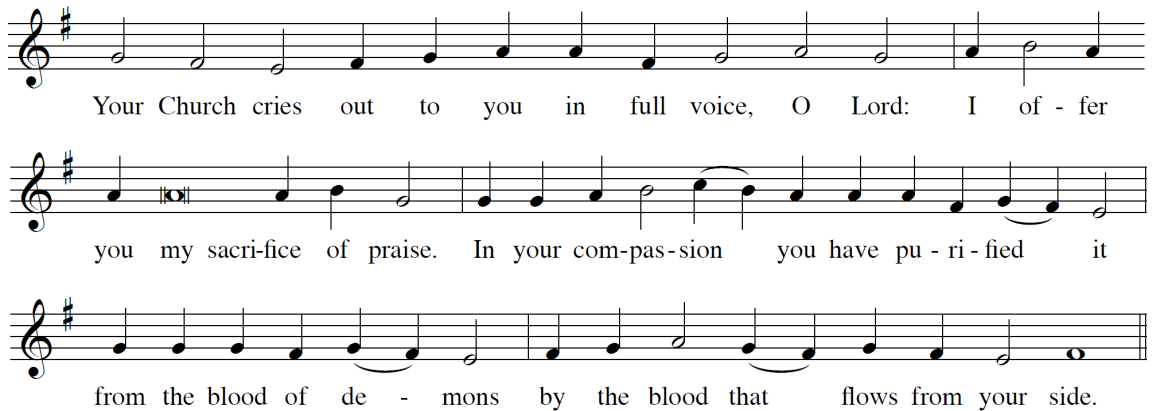
## Katavasia 4 of the Nativity of the Lord



O Christ, the rod from Jes - se's root and its flow'r, you blos - somed from the  
Vir - gin; Praise - wor - thy one, from the overshadowed sha - dy moun - tain.  
You came in the flesh from her who knew not man.  
God not made of mat - ter, glo - ry to your pow'r, O Lord.

*Ode 5 is omitted and the Canon continues with Ode 6.*

### Ode 6 Irmos



Your Church cries out to you in full voice, O Lord: I of - fer  
you my sacri - fice of praise. In your com - pas - sion you have pu - ri - fied it  
from the blood of de - mons by the blood that flows from your side.

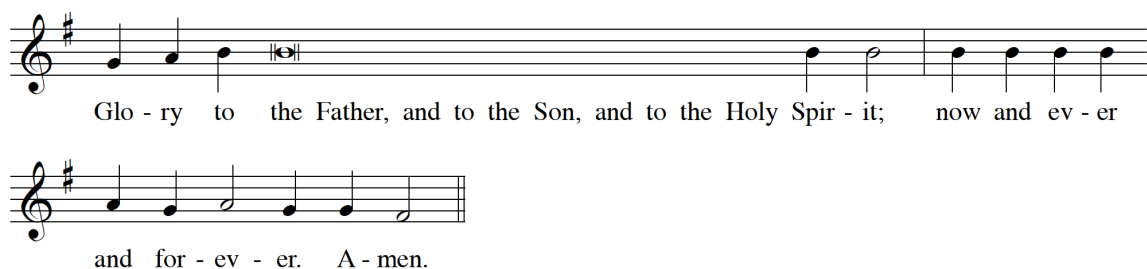
### Refrain



Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

Girded with power, you have ascended the cross; in your struggle against the Tyrant, you have thrown him down from the heights; and with your invincible hand, you have raised us with you. *Refrain*

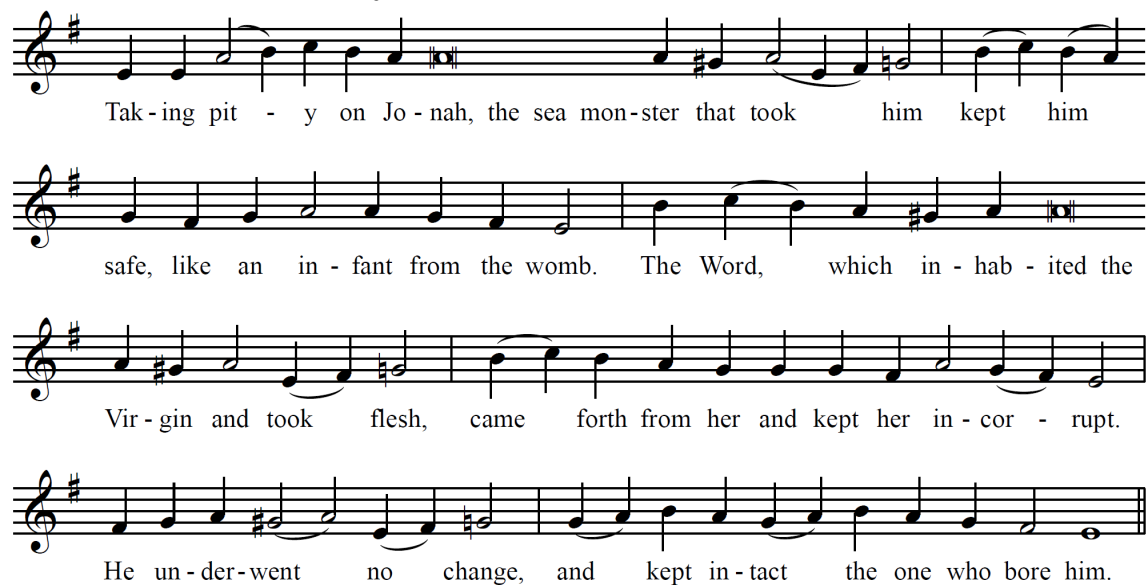
You are risen from the tomb, O Christ, dazzling with beauty: By your divine lordship, you have scattered all your enemies; O God, you have filled the whole world with joy.



Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er  
and for - ev - er. A - men.

O wonder surpassing all the wonders of old! Without the aid of a man, a virgin conceives in the narrowness of her womb the One who holds the whole world in his hand.

### **Katavasia 6 of the Nativity of the Lord**

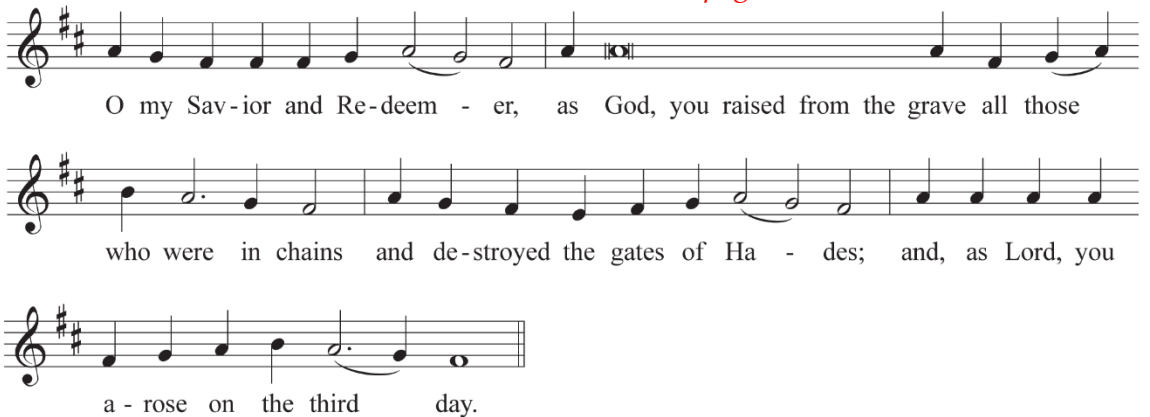


Tak - ing pit - y on Jo - nah, the sea mon - ster that took him kept him  
safe, like an in - fant from the womb. The Word, which in - hab - ited the  
Vir - gin and took flesh, came forth from her and kept her in - cor - rupt.  
He un - der - went no change, and kept in - tact the one who bore him.

*Matins continues with the Small Litany on page 33.*

## Kontakion & Ikos (page 34)

Tone 4



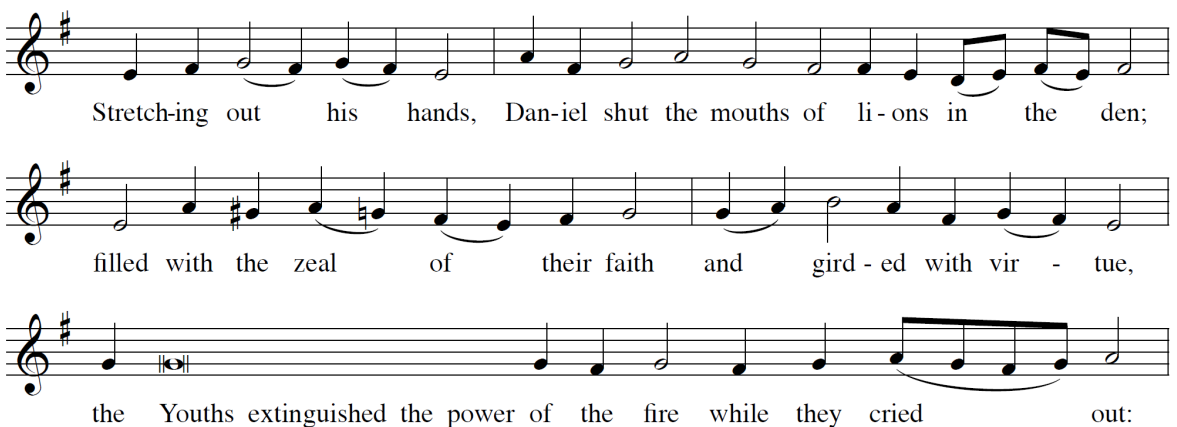
O my Sav-ior and Re-deem - er, as God, you raised from the grave all those  
who were in chains and de-stroyed the gates of Ha - des; and, as Lord, you  
a - rose on the third day.

**Ikos:** Risen from the dead, Christ the Giver of life comes forth from the tomb on the third day; today he has shattered the gates of death. By his own power he has put Hades to death, he has broken the sting of death, and has set Adam and Eve free. Let us sing to him, all you people, and in thanksgiving let us offer him unceasing praise; for he alone is the almighty God and the Master who is risen on the third day.

*The Synaxarion and Ode 7 are omitted & the Canon continues with Ode 8.*

### Ode 8

#### Irmos



Stretch-ing out his hands, Dan-iel shut the mouths of li-ons in the den;  
filled with the zeal of their faith and gird-ed with vir - tue,  
the Youths extinguished the power of the fire while they cried out:



Bless the Lord, all you works of the Lord!

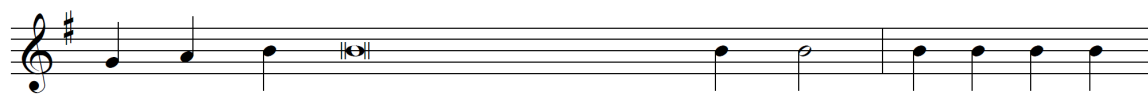
**Refrain**



Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

You stretched out your hands on the cross, O Lord, to gather all the nations into one Church which now sings to you in heaven and on earth with a single voice: Bless the Lord, all you works of the Lord! *Refrain*

Clothed in a white garment, the angel appeared to the women, and in the inaccessible brightness of the Resurrection cried out: Why do you seek the living One in the tomb as though dead? Christ is truly risen, and for him we sing: All his works, bless the Lord!



Let us bless the Father, Son, and Holy Spir-it, Lord. Now and ev - er



and for - ev - er. A - men.

Among all generations you alone have become the Theotokos, O pure Virgin. You have become the dwelling-place of the divinity, and you were not consumed by the fire of his brightness. Therefore, from age to age we bless you, O Mary, the spouse of God.

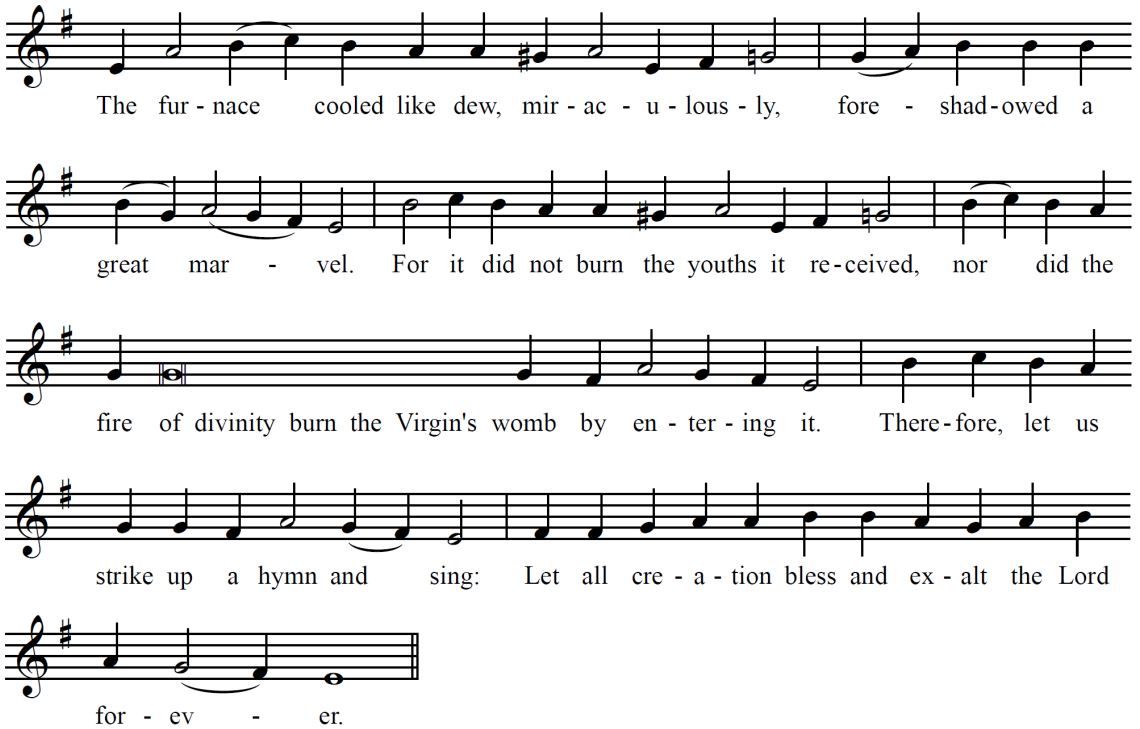


Let us praise, bless, and wor - ship the Lord, sing - ing and high - ly



ex - alt - ing him a - bove all for - ev - er.

## Katavasia 8 of the Nativity of the Lord

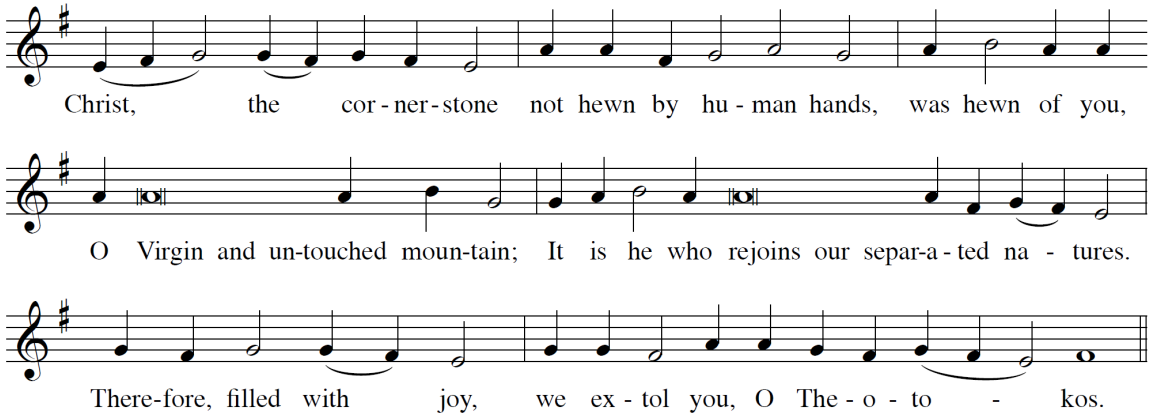


The fur - nace cooled like dew, mir - ac - u - lous - ly, fore - shad - owed a  
great mar - vel. For it did not burn the youths it re - ceived, nor did the  
fire of divinity burn the Virgin's womb by en - ter - ing it. There - fore, let us  
strike up a hymn and sing: Let all cre - a - tion bless and ex - alt the Lord  
for - ev - er.

*The people stand & Matins continues with "Let us greatly extol..." & the Canticle of the Theotokos on page 34.*

## Ode 9

### Irmos



Christ, the cor - ner - stone not hewn by hu - man hands, was hewn of you,  
O Virgin and un - touched moun - tain; It is he who rejoins our separ - a - ted na - tures.  
There - fore, filled with joy, we ex - tol you, O The - o - to - kos.

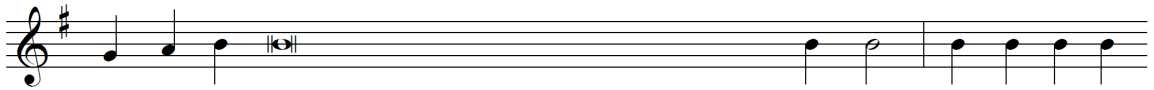
## Refrain



Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

You have taken on my entire being in a union without confusion, and to my entire being you have granted salvation by the passion which you suffered on the cross in your own body, O God of compassion. *Refrain*

Seeing the tomb open and the cloth which wrapped your divine body now abandoned in your Resurrection, your disciples cried out together with the angels: The Lord is truly risen!



Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er



and for - ev - er. A - men.

O faithful, we adore the Unity of the divine essence and the Trinity of persons, without confusion, equal in power, and worthy of the same honor, our God whom we extol in faith.

## Katavasia 9 of the Nativity of the Lord



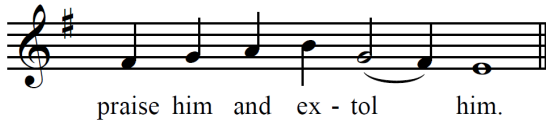
I see a strange and mar - vel - ous mys - te - ry: heav - en is a cave;



the cherubic throne, a vir - gin; the man - ger has be - come the place



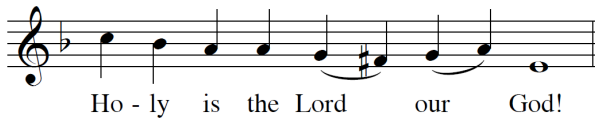
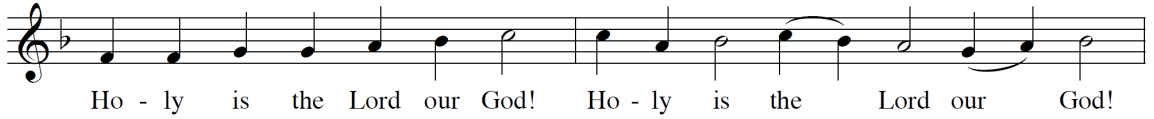
in which Christ the in - comprehen - si - ble God lies down. Let us



*Matins continues with the Small Litany on page 36.*

### **Holy is the Lord our God** (page 37)

*Tone 4*



### **Hymn of Light** (page 37)

When Mary Magdalene said: They have carried away my Lord, Peter and the other disciple whom Jesus loved hastened to the grave. They both came and found the wrappings inside the tomb, and the cloth, which was on his head, lying aside. The disciples remained silent until they truly beheld Christ.

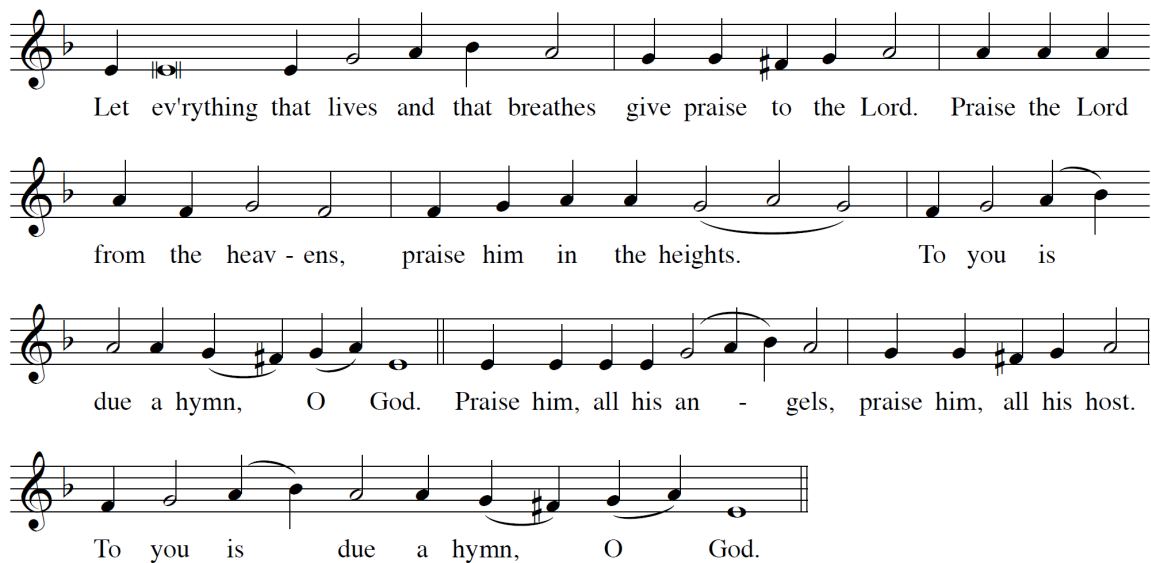
Glory ... now and ever ...

O most merciful Christ, you performed wondrous deeds for my sake. You were born of a virgin Maiden in a manner beyond description; you suffered the crucifixion and death; and you rose in glory, releasing our nature from death. Therefore, glory to your majesty and power, O Christ.

*Matins continues with the Psalms of Praise.*

# Psalms of Praise (page 38)

Tone 4



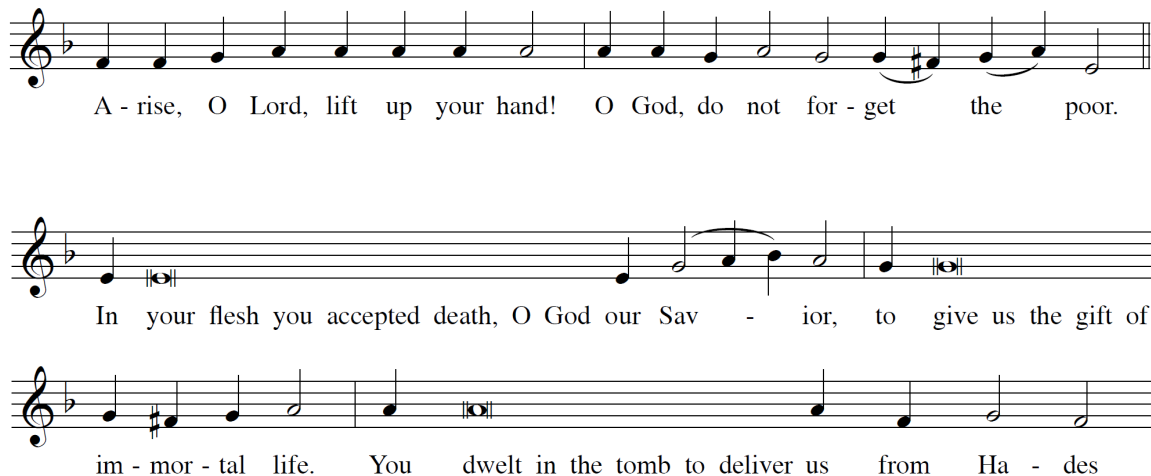
Let ev'rything that lives and that breathes give praise to the Lord. Praise the Lord  
from the heav - ens, praise him in the heights. To you is  
due a hymn, O God. Praise him, all his an - gels, praise him, all his host.  
To you is due a hymn, O God.

*The Psalms of Praise continue with "Praise him, sun and moon..." on page 38.*

## Stichera (page 40)

*the 5<sup>th</sup> & 6<sup>th</sup> stichera of the 8 Sunday stichera (all the rest are omitted):*

**Cantor (Tone 4):**



A - rise, O Lord, lift up your hand! O God, do not for - get the poor.  
In your flesh you accepted death, O God our Sav - ior, to give us the gift of  
im - mor - tal life. You dwelt in the tomb to deliver us from Ha - des





and made us sharers in your Re-sur-rec - tion. You suf - fered in the flesh  
 but were raised as God. There - fore, we sing to you: O Source of Life,  
 O Lord and Lov-er of us all, glo - ry to you.

**Cantor** (*Tone 4*):



I will praise you, Lord, with all my heart; I will re-count your won - ders.  
 The rocks were split asunder, O Sav - ior, when your cross was plant-ed on  
 Gol-go-tha; and the gate-keepers of Ha-des shook with fear when your bod-y  
 was placed in the grave like the dead. For you a - bol-ished the might of Death,  
 and in your Resurrection you granted immortality to the dead. O Lord and Giv-er  
 of Life, glo - ry to you!

